

Speech of Mr. Simon Lazara, Argentine.

March 19, 1981.

Brother Chairman, Brothers and Sisters,

To think that a man from South America will intervene in a subject that has to do with the decolonization of our America, where many contributions have been made to explain and to pinpoint very clearly all which has been suffered by our peoples and the effects of distortion that the colonialism has had upon Central America and the Caribbean. To think that a man from South America could intervene in this topic, would mean to pre-suppose that I would be only approximating a reality that is aliened to me, but is not so, not only because none of the problems of our America are aliened to any American man, not only because all the sufferings of America are sufferings of all Americans, but because the problems and the difficulties that each one of our peoples have to face have differences but also have many things in common.

Our country, for example, Argentina, it has a colonial structure within its own territories, the Malvina Islands, that were occupied by force by England over 100 years ago and that today England does not want to return to Argentina. What is the value of two small islands located on the shoreline of the American continent, a strategic importance, and an economic importance, because they are sitting on top of oil reservoirs. In other words, this problem of the colonial presence and the imperial power as colony, is something very close to us. Our Latin American peoples all of them were able to achieve their independence many years ago, they were able to achieve their political independence. We had Parliaments, Military Governments, dictatorships, democratic Governments, and we have them also today, but have we really achieved our independence, are we the men of Latin America in each one of our countries, owners of our own future and destiny, are we those who decide upon our natural resources, are we the ones that take advantage of the wealth reproduce. Where does the production of our peoples go? Because if all this was for ourselves and if we received the Chilean copper for the Chilean, if the oil of some Latin American countries was owned by them, if the river was for the Brazilians, if the food or products produced in different countries were owned by those countries with misery, poverty and under-development exist, these powerful enemies of mankind, the worse enemies of mankind, because today we can reflect with sadness upon the situation of our America. Not only does death reach us by means of bullets, not only is repression responsible of the people who disappear, many of our children do not even reach one year of age, because they lack health and food. Millions of Latin Americans are illiterate, because they have no access to education, millions of Latin Americans lack home, lack housing, and they are submitted to eat the miseries and the leftovers of the rich. Who is responsible for all of this? Or are the Marcians responsible for this? Or is it that hunger, misery and exploitation of our America had no name and sur-name? Or is the problem of political freedom and independence only or do we have other types of problems? We do not have any separate words. Latin Americans feel hurt by the remains of the colonial

empire, but we also loose drops of blood when a child dies due to lack of food, as we loose drops of blood when somebody is killed by repression. These are the problems we are facing. The problems upon which we must think and try to find a political response, so that this political response can become a tool to modify the reality of Latin America.

I heard with great attention our brother Betico Croes, and I heard about the changes that have taken place throughout the world, The United Nations constantly approve and adopt measures and provisions against decolonization and the need for European powers to abandon the colonies. Many times they do this from the physical standpoint, but they maintain the cultural colonization and more effective forms of domination. The colonial powers withdraw themselves from our continents, but they control the banks; they control currency and for a long stage they have been forming and training technicians and therefore they have created the cultural conditions for these technicians to be dependent. This has happened with the colonial powers that exist at present. Spain went away a long time ago from America and was replaced by other powers, that introduced new elements.

The wrongly used foreign capital in Latin America controls today the services of the country, the external banks, the financial capital. This country is virtually dependent of the central factors of an hegemonic nature in the world power. This country has no freedom of action, even if it is a governing classes wanted to change the situation, as an example, my country, the last five years of a Military Government.

And this complex process of the creation of the dependence web is created, we depend not only from a political standpoint, but also from an economic standpoint. And the economic dependence implies processes of cultural dependence, because together with the domination upon the structures of service, transportation and energy, on mining, natural resources and oil, the professors of foreign universities come and educate us convincing us that we are incapable of administering and managing our own natural resources and they tell us we should call the administrators and managers educated and trained in North American universities to the service of the Milton Friedman and the Chicago School Express today.

This school of Chicago that has prepared a recipe for the sovereign cone of Latin America that have been especially applied in Argentina, Chili, Uruguay and Brazil, and that has not failed, because it has been successful for their own interest, they have been able to take away a wealth and they have filled with the misery and poverty our peoples. That is when a man from South America takes part in the discussion of colonization, he has to refer to the subject of dependence, because we must be aware of the fact that there is no political independence if we do not have economic independence, and that none of these can be achieved if we do not have cultural independence. We have to be aware of the fact that independence is the affirmation of the national being. The

attainment of the country that each people wants that the self-determination of the people, the main aspiration of the people is cruelly dead. That represents the true independence and decolonization. Until we have not attained this, we would be able to decolonize the different countries of our America.

That is why we state that this struggle of democratic socialism, of the socialism, that believes in liberty, that affirms the main values of the human being in the struggle to affirm independence, to affirm national states, to affirm a new situation in Latin America, is to struggle to attain democratic states, not because we consider democracy as a value per se, but because democracy is a form of life, it is respect for the values of freedom, it is respect for the freedom of thought, respect towards the human creation, it is a democracy where the man can fulfill himself. It is not only from the economic standpoint that man can fulfill themselves, but also in the reality of personal independence and as a human being as a whole. And this is attained from the political, economic, social, and cultural standpoint.

We conceive the struggle of socialism in America as the effort carried out to break the links of dependence to put an end of colonization in our continent and to be able to create a free integrative continent that cooperates in new dimensions, so that we can take advantage of all the potentials of our natural resources to be the owners of our own wealth and to put an end to hunger, misery, and oppression, because it is in the situation of dependence of under-development, of colonialism, and neo-colonialism, where we find the worst enemies of the future of mankind that are after all the worst enemies of the destiny and future of the free man.

I speak on behalf of a party from a country where we do not have democracy, nor economic independence, a country in which the domination of a Military Regime makes the conditions of our struggle quite difficult. It might seem strange that we express our solidarity here with our brothers from Puerto Rico or Aruba or with all the brothers from America that talk about putting an end to the colonial regimes. But in our struggle for democracy and freedom in our country, for economic independence and to put an end of domination, we are also granting our solidarity to the peoples of Latin America and the Caribbean that struggle against colonialism, because when our people becomes free and can express itself freely, we know that unanimously it will raise its voice and its activities throughout the whole world to support and put an end to colonialism in America.

Long live Aruba libre, and long live Puerto Rico libre.
Thank you.